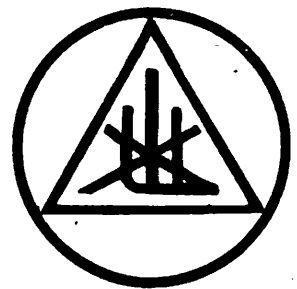


the Beacon



May 1961

The Beacon

*A magazine of esoteric philosophy, presenting the principles of the
Ageless Wisdom as a contemporary way of life.*

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PRICE: Six issues	U.S.A.,	3 dollars
					U.K.,	1 pound
Single copy	U.S.A.,	50 cents
					U.K.,	3/6

*Countries outside the sterling area the equivalent of the U.K. price
(a free sample copy may be obtained on request)*

Published by Lucis Press Limited, 88 Edgware Road, London, W.2., U.K.

U.S.A. address: Lucis Publishing Company, 32nd Floor, 11 West 42nd Street,
New York 36, N.Y.

A FOCAL POINT FOR THE CHRIST

IN the midst of world crises and our struggle for a mental balance which will guarantee survival, we naturally tend to emphasise the human effects of the present process of growth, re-orientation and readjustment within our planetary life, causing all this upheaval and change.

There are times, however, when we can become sensitive to the effect of this cataclysmic period on the centre Hierarchy and on the work of the Christ. And our human reactions are then understood with a more realistic sense of proportion. The period of the three Festivals is one of those times of increased spiritual sensitivity when we can become more spiritually receptive. At this time we are orientated towards the Christ; our subjective life deepens and expands, and we have an opportunity to participate to some extent in the meaning and in the significance of the process of planetary initiation, as well as in its form effects.

The process of re-orientation and realignment in the planetary life precipitates from Shamballa as a crisis of decision within the Hierarchy, and as a crisis of discrimination and right choice within humanity. As these points of crisis stabilise and clarify through a concentrated focus of energy, a line of tension is created between the two planetary centres. Thus Hierarchical decision is in direct relationship with human discrimination, and can influence the result of crisis within humanity — in so far as human consciousness is spiritually orientated towards it.

Obviously one of the effects — and probably the major effect — of Hierarchical crisis and decision is the stated intention of the Christ and the Hierarchy to re-appear among humanity. This tremendous planetary event will bring about an eventual period of 'emergence' in human consciousness of those fundamental underlying principles on which the spiritual destiny of the planet depends.

Basically the energy — or principle — of love is dominant in this world cycle; and through the inter-relationship and energy-flow

between centre and centre, heart and heart, Hierarchy and humanity, as the channel clears and expands, this motive will serve to offset and transmute selfishness and separateness wherever it exists. Along the line of tension between Hierarchy and humanity, the intention of the Hierarchy and the Christ in relation to human progress can potentially precipitate to become 'anchored' in the substance of human consciousness.

So, the combined and united efforts of both centres are needed for the immediate work of the Christ; and to strengthen the channel of alignment and energy relationship, the Great Invocation was released to humanity at the moment of Hierarchical decision, as an impetus to right human discrimination and choice. One of the greatest services, therefore, that we can render at the present time to the Christ, to the Hierarchy, to the purpose and plan of the planetary Lord, and to humanity itself, is a constant and penetrating use of the Great Invocation, and the effort to make it available to 'all men everywhere in the world'. Within this energy-flow the Christ works and waits to establish the focal point of his physical plane activity.

This focal point and energy centre for the Christ will become established in that area of human affairs which may provide him with the greatest opportunity for his work as World Teacher, during the Aquarian era. Any one of the seven fields of Hierarchical work may qualify, depending upon the conditions resulting from preparation for his coming by humanity itself. It is stated, however, that world-wide education and government in its three main aspects (statesmanship, politics and legislation) are receiving his re-emphasis and attention.

As we observe the human scene, work within the point of human and Hierarchical tension, and learn to direct energy in co-operation with the intent of the Hierarchy, we are participating in the establishment of a focal point in physical substance for the work of the Christ, externalising his presence in human hearts and minds.

Bridging East-West Cleavage

Economic and Social Factors

by A. J. Rydholm

The glammers of this material world often distort our perspective of the perpetual truths and principles implicit in life everlasting.

TO say that the virus afflicting humanity is its material focus is now somewhat of a platitude. It is being increasingly acknowledged and expressed in many important opinion-forming quarters. This is essentially a sign of growth, even while the majority of people, and many of their leaders, keep getting lost in the maze and complexity of the daily physical living in which we have immersed ourselves. What we regard as our primary needs and aims are still determined, conditioned and sustained in large measure by the viscous tentacles of the virus, regardless of the system of government, ideological conviction or social structure under which we variously live. The whole structure of human society and civilisation is based on this illusion tied to the desire body, and mind is still used principally to serve that body.

Yet, mind having isolated the virus which is the greatest present obstacle to spiritual progress, it is there where the attack must first be made; in other words, on the material or the economic level of life. We are primarily economic creatures. We live in an economic world. Our culture, our civilisation, rest on economic foundations. Government policies are dedicated largely to the economic growth of the nation. Government is the extension of the business, industrial and trade psychology of all modern peoples. The economic inequities among nations have always stimulated aggressive action. Wars have been fought largely with the hope for territorial and material gain. Colonialism has been directed,

in the main, to the build-up of economic wealth at home regardless of its effects elsewhere. Education is essentially bent to the same end, aiming to fit the young primarily to practical ways of making a living with their minds focused chiefly on material objectives, on economic standing in the community, on the accumulation of worldly goods, eventually toward the day when they can retire and indulge their physical-material hobbies, as their savings and doctors permit. The hobby of thinking beyond these narrow limits is often the last one considered or desired, even then. An evening of serene lethargy seems to be the hope for an ideal conclusion of our earthly sojourn.

Materialism

Much of the East now strives in the same general direction by its own special methods and convictions. Hitching our star to a paradise of all the things we shall not be able to take with us, distorts our perspective of inner values, which are what we can take with us. If we believe in the continuity of human life (and all life), having a vital spiritual purpose behind it, it is what we can take with us that obviously counts. Our physical-material-emotional polarisation has corroded much of our ethical and moral structure. We have come to feel in large part that the end justifies the means. We compromise principle, if thus we can advance our physical estate.

The great world-wide depression of the thirties was the culmination and the pay-off of a period of unbridled selfish striving for

material gain. Its inherent lesson might have drawn us away from our single-minded money consciousness. But world war two stopped this possible trend to more balanced thinking, and the entire human effort was once more concentrated on material production, this time for the purpose of producing the weapons for war. The hope now was that the futility of war as an expression of extreme materialism would wake mankind up to the need for re-evaluating the kind of existence and orientation on earth in which we have lived and erred for so many thousands of years. This realisation produced the United Nations.

The creation of the U.N. was an important outgrowth of the war and many noble sentiments and ideals are voiced in its halls. Still, on the whole, we are trying to fit universal principles into the old framework of economic separatism. We want, if we can, to foist a new order onto the old system of privileges. We want the new without sacrificing the old. The delegates are nationalistically motivated, and their eyes are primarily on their own countries' economic advantage. But they do listen to one another, and enlightenment along more inclusive lines is germinating. It is, therefore, not a total loss. The U.N. is merely in its adolescent stage. Even if it does not survive at this time, the idea will not die. It is divinely inspired and has taken root in man's consciousness, waiting for mankind's collective response to rise to its true intent, purpose and quality.

Under the spur to rebuild the destroyed European continent and other parts of the world after the war, the materialistic conception of life became re-emphasised everywhere. The Eastern despotisms joined the race without even the pretence of deific recognition. Yet a sense that something fundamental is wrong with civilisation as we know it and practise it is now prevalent. Meanwhile economic competition between East and West is sustained and strained to the breaking point everywhere by the ugly threat of a new war, with the result that our present tensions and fears insinuate themselves into our present consciousness so all-absorbingly that the average man has little time to evaluate past mistakes and to think and plan beyond

the immediacies of the present life. We continue doing some of the right things more by force of evolved habit than by inspiration of new purpose. With the right of heart there is an emotional response to intuitive impression, though without the clarification by, and the intercession of, much of the intellect. Still, this is a measure to the good.

Prosperity in the West

In the West our enormous technological advances have upset the law of supply and demand as a steady spur to normal economic growth. Surpluses are piling up and new markets are sought by all producing nations to keep their systems going and their people prosperous. The common markets in Europe could lead in the right direction, if rightly motivated and implemented by the participating nations. Trade balances, favourable or unfavourable, and the currencies of all countries, based on gold reserves, foreign balances and commitments, determine whether a nation and its people may enjoy prosperity or are in for austerity, even while other nations have an abundance of goods to sell.

That inordinately treasured left-over from a simpler, smaller, less demanding age of finance — gold — is still being allowed to dictate to us when we may loosen or tighten our belts. A good deal has been written and proposed on this subject — as minds are tapping archetypal ideas — but the practical key for basing the world's commerce on a more flexible and equitable factor or medium has not been found. World co-operation is, of course, necessary, and much creative thinking and the relegation of the profit-motive to a minor position of fair reward for effort, since we still need incentive of a material nature. The application of these values is hard to come by, though they are buried somewhere in man's constitution, potential and waiting to be released into the realm of human relations.

Since satisfaction of human need depends on productivity, and productivity on the capacity for fulfilling human need (which is now enormous in the West), it appears that a direct mutually-equilibrated relationship must be established between these two factors

without the artificial intercession of a pegged material 'commodity' to govern all other commodities, to determine their production and consumption, and, by its abundance or scarcity in the national vaults, to condition the basic well-being or the privations of a nation and its citizens. Yet the only solution considered in all countries, appears to be increased competition along the same old lines based on more vigour in promotion, salesmanship and advertising. In this struggle for 'markets at any cost' to keep the home fires burning, co-operation, goodwill and even ethics are largely sacrificed. All this leads away from rather than toward the spiritual. By the spiritual yardstick, the only yardstick by which any progress must now be measured if we are to improve the lot of mankind, this cannot be the right way. At its most vigorous and ambitious, it can only produce temporary sectional material prosperity at the expense of other sections of humanity less forceful or fortunate. For a while, then, one country or the other may enjoy the material luxuries and booming security markets, depending entirely on its superiority of aggressiveness and shrewdness in building up reserves. On gold, credits are based. The safety of currencies depends on it, though we keep reducing the margin of equity to accomodate economic expansion, and we come face to face with dreaded inflation. If a nation wants to prevent this, it must retrench its business operations and cut imports, and a chain reaction sets in reaching down to the citizen level, felt in the form of lower living standards and joblessness. On the other hand, rampant inflation produces its own chain of reactions of an even more virulent and demoralizing kind. So we are caught coming or going within the narrow limits of what we consider orthodoxy in business and finance. The gold basis must eventually reach a point of such thin-ness as to be completely useless. It will then, no doubt, have to be thrown overboard, and evolution will have taught us another lesson of needed transition the hard way. Another illusion will have been dispelled, as the value of gold as a basis for world economy is purely psychological. A more realistic base will then take its place, though we will have allowed the slow, reluctant transition to cause us many heart-aches.

Shrinking Market Area

The vast Eastern markets have, in great measure, been lost to the communist nations who are also becoming producers. So, the Western nations are confined to selling their merchandise to one another in a shrinking market area while, at the same time, they are suffering from the obesity of over-production. The last economic frontiers on our planet lie in the lands of the undeveloped, but sufficient aid and dealings with the undeveloped countries are still mostly in the hopeful stage. The economic potentialities of their markets must also be fitted into the old competitive profit system as far as the Western nations are concerned, though much genuine goodwill and desire for their welfare is now finding expression in the West. But practical implementation is lagging far behind good intentions. Russia and China, under their monopolistic government economy, are able to approach the problem with greater recklessness, by inflicting privation on their at present impotent people. Yet they sub-ordinate any financial and technological aid to propaganda advantage against the West at this time.

The virus afflicting man cannot be killed by a drug or hidden under a bandage, or by the closing of loopholes in old systems. Only the vitalisation of the higher mind's flame can illumine the present benightedness, and resurrect the principles which inspired and animated those great Disciples, from Bacon to Lincoln, who launched and worked for the preservation of the democratic idea on earth.

But worldly wisdom, no matter how extensive and no matter how essentially good from the standpoint of the concrete mind and the emotions, is no longer solutional. It is the spiritual content in the human organism, beginning on the higher mental (soul) levels which is to be awakened and used in all human relations, from here on out.

True democracy is spiritual democracy. It has now run through a cycle during which it was largely perverted to license and a free-for-all selfish scramble for gain on national and personal levels. This was, perhaps, necessary in order to evolve the potential,

through experience associated with individual freedom of endeavour and expression. We have explored and exploited our freedom with competitive zest. We have built millions of branch-lines and byways chiefly into desireland. We are becoming aware that there was and is a main line which we have lost sight of, and that this is the true line which can lead us to real security and salvation. We have clearly not found peace in the jungle of the emotions — where we have searched for so long — because it simply does not reside there. It can be found only on the soul level of the activated higher mind.

World-wide Vision Needed

It is no longer possible to achieve progress by patching up local and national inadequacies. The trend is definitely toward a universal pattern of life on this cosy planet of ours, where our tensions clearly make us aware that the sword of Damocles is suspended over our heads. The attack on our difficulty must be on a large visionary scale. It must be world-wide. Many of our cherished, yet paralysing, traditions are millstones around our necks. Certain sacrifices are clearly indicated. The realisation of these facts must govern the transition we are facing, a transition which Nature seems determined to bring about, even if it kills us. Of course, we won't go under. Humanity as a body is indestructible. But, if we do not help nature along, we shall be put through the wringer the painful way. We are being challenged to prove the quality and the extent of our now considerable mental evolutions up to this point in our growth, over and above our emotionalised self-interest which has become a rather concretised habit. The last vestiges of the emotional Atlantean character are definitely to come under the rightly oriented control of the mental Aryan level.

A unique opportunity exists today for a major transition in human consciousness, because of the converging of many favourable energy-infused, growth-inducing sidereal cycles, joined to logic purpose and stimulation. This is not just another century in a long series of similar centuries. The frightening speed with which it is moving ahead, under the present capacities of lightening universal

communication of ideas and travel, is highly suggestive of the imminent approach of an important climax in evolution. The twentieth is a century set aside by nature for the culmination of a major growth cycle. It marks perhaps the most important phase in the evolution of the human consciousness to date. It is the century which is to be the gateway to recognition of the upper half of man's constitution which has been closed to us for so many ages — except for a vague, often twisted, faith in its existence — while we evolved and activated the lower half of our nature. The barrier to the soul level — the midpoint in our own and the planet's constitution — is being broken down. The inner mind's eye is being invited to look. But the light and the newness beyond still blind us, and we avert our gaze. We look nostalgically behind us. The pain of the past seems almost dear to us, strangely enough. Pain is, after all, our own child and creation, and our attachment to it, or our love, seems to still express itself mistakenly on that misconceived level. Yet it shows that love is not dead. And where the capacity has been awakened and evolved, there is the basis for raising it successfully to better and more enlightened plateaux of expression, through applied intelligent and spiritual discrimination.

Many noble and idealistic efforts today seem to fail — causing us to become discouraged again and again — because we do not want to give up the past and change the fundamental fallacy upon which the world's entire civilisation rests. False doctrines and false ideologies seem to be more interested in preserving and in serving the virus, than in serving humanity, on which the virus feeds like a vampire.

Right Inner Attitude

Nature's prescription for a cure of what ails mankind is an enormously large order, requiring the exercise of much self-discipline, right inner attitude, and the search for unbiased and unemotionalised information which is fortunately available today. While the collective human effort to grasp universal conceptions is clearly the need of today in order to effect the transition, work must begin on personal levels where constructive atten-

tion to the ethical and moral structure of man is indicated. Uncompromising honesty, integrity and complete harmlessness must govern personal relationships and education. These must spring from positive inner convictions and strength of purpose. It has to become a motion deriving its vigour and vision for action from the right collective effort in the consciousness of each nation, and ultimately of all nations in common. The trend of lulling, hypnotic, misleading suggestiveness in education, politics and advertising, and in the distorted ideological outer brain-conditioning, must strike a hard inner core of resistance, in the surely awakening minds and hearts of men, in order to develop in them a capacity for discriminating between the false and the true, and to make self-reliance and personal integrity attractive and worth striving for. The lure of drugs and metaphysical shortcuts to prosperity and happiness 'here and now', can do considerable harm. Apologies and the forgiveness of sin through the illusion of intercession — saintly or otherwise — and vicarious atonement are not recognised by nature. They can only perpetuate negativity and general ignorance. Forgiveness can come only from within ourselves through right action, thought and feeling, in the manner of constructive, yet non-pampering and non-emotional service in all our contacts, with our vision always trained intelligently on the good of all mankind and of nature. The illusory striving for delusive personalised comfort, contentment and prosperity must yield to consideration of the greater good. This produces internal growth. We have a long way to go before the bliss we seek can be ours. We have not yet earned it, and no agency of nature or of human government will or can bestow it gratis, as so many people today seem to expect.

Freedom and Responsibility

The divine principle of the freedom of the individual to unfold his innate faculties is still bent to self-aggrandisement and personal profit. Responsibility, the necessary complement to freedom, indeed its only preserving agent, is greatly ignored. The cultivation of self-reliance is subverted to the desire for 'letting George do it', George being in the last analysis the government. In large sections

of the East, George enforces compliance. In the West, George is looked to to guarantee the citizens' well-being, without the assumption of individual responsibility. Freedom is not preserved on the top level of society and government in the long run. Only a vital interest on the citizen level and constant enlightened vigilance are the price which must be paid for this greatest of God's gifts.

Freedom cannot be taken for granted if it is to survive. Government is only the reflection of the people's consciousness. It can be no better than the people it is meant to serve. The prevailing unenlightened and lethargic attitude of the citizenry provides the ideal foundation for the ever-watchful, highly organised, despotically minded, opportunistic groups to step in and take over.

The West as a whole is now faced with an ominous threat to its continued existence along the old traditional lines, from a quarter of the globe whence, in cyclic regularity throughout history, both destruction and spiritual enlightenment have succeeded each other; namely, from the East. Could it be that the East once more is to be the instrument of nature, first to detach mankind from that which must go — if we fail to do this ourselves — then to provide the agent for enlightenment, and for the re-building of civilisation on a better, at this time universalised, foundation? Can peace come to a world divided between East and West, both houses messy with the accumulated debris of ages of wrong living, each seeing only the mess in the neighbour's house and intent on cleaning up the neighbour's mess according to its own peculiar convictions, while preserving the mess at home? A family living in a messy house does not command the respect of its neighbours. Until each household does its own house-cleaning, peace will not come. We are, however, standing on the threshold of a new age which can be entered only with a clean slate. Nature has been very patient. Because of the great opportunity now before us, she seems determined that humanity shall not miss it. She may, therefore, be expected to use all energies and instruments available for a general house-cleaning in both hemispheres.

A complete re-orientation of the world economic, social and religious body must become the basis of the future civilisation, an orientation which eliminates selfish, wasteful and ruthless competition, and the compelling desire for privileged standing. It is no longer a secret that these are basic factors in the over-all divine Plan for mankind. But germination of a divine idea has a gestation period, such as the present, during which the violent belligerencies of powerful Eastern nations, and the still strong competitive nationalisms and pride of the Western nations, must level themselves out.

Seventh Logoic Ray

The ray of hope at this time is the seventh logoic ray, coming into life on earth with the approaching Aquarian Age. An enlightening promise lies in the fact of the steadily receding sixth ray influence on global life, after having developed in mankind the capacity to express idealism and devotion to purpose, both aspects of Love. The crystallised fanatical impulsions, peculiar to its present final phase of manifestation, will grow less intense. This crystallised condition today is reflected in the emotional bodies of a very large number of people in all walks of life. There are, perhaps, more sixth ray emotional bodies to be found among men living today than any other type. Hence the fixity, to the point of fanaticism, on emotional lines which are still in control everywhere. A corner will be turned when the incoming seventh ray influence reaches sufficient potency and finds response in increasing numbers of open minds and hearts. This will lend weight to a wider and more inclusive understanding of the spiritual content of life, rhythmically externalised and ordered. This is one of the seventh ray purposes. The ever-present second ray, channelled over and qualified by the synthesising seventh, and vice versa, will bring about a potentially more rational and universal orientation (mental, spiritual and emotional). A vague sense of it, and response to it, is now finding utterance in many places. The effect will be on total humanity, and through it, on the lower kingdoms who must, after all, look to mankind for ultimate creative guidance, as we look for guidance to the fifth kingdom. Seemingly hopeless confusion

is ever the keynote of a major transition in evolutionary progression, because of the wide-spread yet purposeful inner tensions resulting, and because of the usual lack of understanding of what lies beneath the surface of strictly human manipulation. This causes us to inhibit and dam up these energies, thereby allowing the tensions to build up to overpowering proportions, instead of channelling them through. Two major rays, overlapping and clashing, must work through conflict to harmony. This is reflected in humanity at this time as never before, humanity's soul ray being the fourth, that of harmony through conflict. The change heralds a new kind of evolutionary cycle for mankind, potentially a new and better age.

No system of government, so far tried by the major modern population groupings, is ideal. The principal forms are: monarchy, democracy, fascism, socialism and communism. Nearer the ideal is democracy, with a degree of what is called socialism in those fields of service which affect the whole population in common, without, however, curtailing unduly the freedom of democratic procedure and incentive. Economic necessity has now forced this type of social set-up on most of the free countries, to a greater or lesser degree. The formula of true service to mankind which preserves the freedom of self-expression, and encourages the cultivation and preservation of self-reliance, and voluntary discipline based on personal integrity, must be found and put into practice around the globe.

All governmental systems are essentially expressions of, or responses to, the three rays of aspect. While man responds to divine ideations at points in their descent to ultimate externalisation through the brain and heart of man, the ideas become modified and qualified on each level as they pass on downward. All ideas (constituting the divine Plan for humanity) originate with the will and purpose of God — the first ray aspect of the trinity associated with what is occultly termed Shamballa. First ray personalities (individuals and nations), not yet qualified sufficiently by their soul purpose, respond easily to this energy in the manner of the imposition of

their self-will. History records many instances of this kind of over-lordship: absolute monarchy, fascism, conquerors, despots, tyrants. As the original idea becomes qualified by the second ray of love-wisdom on the Hierarchical buddhic plane, elements in the human family on this ray respond accordingly, and the greater freedoms enjoyed in the democratic countries are stimulated. National units, such as Great Britain and the U.S.A., being second ray souls, are significantly the greatest modern exponents of the democratic form of society and government. In its further descent to the mental plane, the original Idea becomes infused with the intelligence factor peculiar to humanity; that is to say, the objective phase of mind with its present focus on the material and physical side of life energised by the third ray. On this level, the distinguishing manifestations are intelligence (of the concrete ranges) and activity, producing — by following the lines of least resistance — emotion-saturated materiality, with inordinate self-pride and denial of divinity. What today is called communism fits into this frame of characteristics. The three idea-carrying and qualifying energy stimulations enter man's lower nature by being further conditioned on the astral plane where most of mankind is still focalised. On this level, qualification often becomes gross distortion of God's original intent in the whole scheme of human, national and international relations, due to the overpowering resistance to it of man's personalisation of desire and nationalisation of ambition.

World Government

All aspects having originated in the mind of the Logos, all externalisations necessarily retain a portion of divine orientation. Therefore, no one present and past form, but a combination of the good in all forms, is ultimately destined to become the ideal of government for man on earth. The Divine Trinity will be reflected on the earth level eventually in what may be called a Trinity of World Government. Absolute monarchy and fascism having been eliminated at this time, the present conflict is between the third and second ray human interpretations of God's Will. As intelligence and discrimination rise to the higher levels of mind, men must eventually

meet in the fusing realm of soul purpose where their basic unity will be finally recognised and accepted.

Meanwhile, the alignment of powers in the two major opposing global camps is moving in the direction of a final clash of some kind. The forces of the so-called Black Lodge came close to victory half a generation ago, as they worked through their readily responding disciples in the so-called Axis of that time, which formed a temporary black triangle of energies on earth. They are continuing their efforts to hold man to matter by impressing those men, groups and governments who today despotically suppress the freedom of the individual, and deny God. Their dominion lies in the three lower worlds where ambition and striving along lines of pure materialism, emotionalism, selfishness and separativeness — all karma-building activities of the undesirable kind — hold sway. Their power does not reach into the soul level of our planet. Hence their attempts to keep man from discovering the soul. They will, of course, not succeed in the end, but they may be counted on to cause much havoc in their, possibly, final struggle for supremacy on earth.

So, present evidence indicates that tensions and crises will increase during the remaining decades of this century under the pressure of events, threats and upsets in many quarters of the globe, each affecting the all, accompanied by much aggressive action, hate and, likely, by a number of local wars. The more or less blind opposing emotions of humanity are meeting head-on, for the first time on a world scale in the 12000 year cycle since Poseidon, with no undiscovered escape routes available except through the soul level of mankind. Mankind is faced with the imperative need for making some major decisions during the next several generations. It is being pushed to the wall. Man has to decide whether he wants to stay with matter exclusively and continue his misery, or whether he is ready to open the door to the vastly wonderful inner spiritual structural truth locked within him, thereby to discover what that can do for him. Economic and social ideologies, of which there is no shortage today, still usually go off the deep

end. While the underlying idea may be good (or partly so) it is pushed for all it is worth by the minority believing in it, aiming to inflict it on a resisting majority. All dictatorial systems bear witness to this trend to extremism of one kind or another, making it the basis for patterning the total life expression of a nation around a single, narrow idea. The golden mean has not been too popular in man's apparent penchant for the dramatic which so often has become the tragic.

The Atlantean battle for survival was fought on the emotional-astral level of life, with an ill-advised ruling minority corrupting the thought-destitute masses in the end. The present Aryan battle is being fought in the mixed area of emotion and concrete mind. The Lords of evolution are attempting to shift mankind's focus to the higher mental plane with effective and rightly oriented control over the emotions. It is the level on which the Aryans are meant to dwell, to grow and to consolidate their evolved gains for a long time, preparing themselves for the eventual advent of the sixth race higher dispensation and impulses.

Russia and the West

It is now conceded that a union of expediency could materialise between Russia and the West, though over-optimism, complacency and disunity among the Western nations can be fatal. But the gap between them has narrowed somewhat because of Russia's, and the world's, apprehension over China's inscrutable aims. If this should come to pass, we may eventually witness the awesome spectacle of the last Atlanteans opposing the Aryans for a final showdown on earth during our cycle. If, under the threat of this eventuality, the world transition will be effected, precariously though successfully held to the 'cold level' of a word war instead of a world war, yet bending the economic and social consciousness and systems of mankind toward spiritual interpretation and value, it may some day be realised that this threat should, perhaps, be looked upon as having constituted the Atlanteans' last service to the Aryans — from nature's standpoint at any rate. Atlantis and Arya, East and West, may then fuse and, through the processes of reincarnation, gradually produce the ultimate

Aryan race. Ultimately also all other points of the racial compass will be blended in the total chemistry of mankind, as it suits the slowly but steadily progressing evolutionary Plan toward final unity of the human species, the fourth kingdom on earth. Its enormously diversified and perfected talents and qualities will then round out in unified, harmonious functioning the life processes of this third great centre in the planetary upper triad.

In and through the vast complexity of human drive, activity and experience; in the tangled network of conflicting ambition, opinion, belief, tradition, ability, talent and accomplishment; having reached a state of separateness to a fault, of a magnitude and moving at a rate of speed which frightens the world; we can nevertheless see the inwardly unbroken thread of growth toward the vision of a goal for humanity as a great composite entity. Nature's finger clearly points in the direction of co-operation, selflessness, tolerance, sacrifice and, above all, genuine goodwill between the warring factions as the only means of survival and salvation. It is quite simply the (ofttimes still painful) working out of harmony through conflict which is the motivational keynote of human evolution. If we looked beyond conflict to conflict's purpose, we would be less discouraged. We would see essentially normal progress in many of the areas of life which we now view with despair and gloom. Conflict sharpens the faculties and develops discrimination. This awakens and evolves the higher levels of mind. And that is the Aryan's reason for being. This very realisation, this truer perspective and vision, would shorten conflict and bring harmony closer.

Since we are all cells or units in a greater structure or body, the wilful narrowness and self-concentrated ambitions of the units affect the health of the Whole, then necessarily reflect back on all units and on the offending ones especially. When this basic pattern as to where we are situated in nature can be seen and experienced and appreciated, it will break upon our consciousness with appalling clarity and certainty how important the behaviour of each unit is, and why the fellowship of man, (all men), is not just a beautiful, abstract

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The Second Initiation

by Djwhal Khul

In preparing for the baptism of Jordan, individual man — and the world man — will have to do battle with ever-increasing emotional reactions and glammers, and with fanatical devotional tendencies, in order that the consciousness may be raised from the Kama-manas to the soul level.

IN the initiatory process between the first initiation of the birth of the Christ and the beginning of the conscious unfoldment of the Christ life and awareness, the life of the initiate has undergone a pronounced reorientation. He is now capable of an equally pronounced and often fanatical adherence to the programme of aspiration and of devotion to the good (as he sees it at this stage). This is symbolised for us in the story of the twelve year old Jesus who was so conscious that he 'must be about his Father's business' that he defied his parents, caused them distress, and astonished those older than he by his spiritual poise and knowledge. This he offset by going down to Galilee and being subservient to his parents. A somewhat similar attitude (without the developed and inclusive understanding manifested by the Christ) can be seen expressing itself in the disciple during the period wherein the new orientation is taking place; the disciple is learning to discipline his lower nature and to achieve a measure of mastery over his physical inclinations; he thus releases physical energy and brings order into his life. This takes a very long time and may cover a cycle of many incarnations. He is constantly fighting against his lower nature, and the requirements of his soul (as he somewhat ignorantly interprets them) are in constant session against the animal nature, and increasingly in relation to the emotional nature.

Above all, he becomes aware of a secondary relation, involving a most difficult problem and one which enhances the fight

and intensifies his problem. He discovers that his emotional nature, his lower psychic faculties, his astral development and the potency of glamour are now all arrayed against him.

The reorientation with which he is now faced has to be brought about primarily upon the astral plane, because that has been for untold aeons the level of his major polarisation and the sphere of activity and the state of consciousness which has dominated him. The physical body is not a principle; his etheric body has, since Atlantean days, been the agent of his astral energy, for the mind nature is not yet developed and cannot, therefore, adequately take control. He discovers that he lives in a chaos of emotional reactions and of conditioning glammers. He slowly begins to realise that in order to take the second initiation he must demonstrate emotional control; he realises also that he must have some knowledge of those spiritual energies which will dissipate glamour plus an understanding of the technique whereby illumination from the mind — as the transmitting agent of the light of the soul — can dispel these glammers and thus clarify the atmosphere, in the technical sense.

The Interim Period

I might emphasise that as yet no initiate demonstrates complete control during the intermediate period between any initiation and the next higher initiation; the intermediate period is regarded as a cycle of perfecting. That which is being left behind,

and subordinated to the higher realisation, is slowly dominated by energies which are to be released into the consciousness of the initiate at the initiation for which he is being prepared. This interim period is always one of great difficulty. The energies being registered, made active and finally used, are steadily increasing in number and potency at each initiation; these impacts upon the rays of the soul and the personality rays of the initiate, and on the subsidiary vehicles through which he works in the three worlds and upon their individual conditioning rays, produce at first tremendous difficulties; these the initiate must master and the problems involved he must solve. He thereby becomes a Master, and the process, as it goes forward from initiation to initiation, becomes (after the third initiation, the Transfiguration) less hard and distressing; the reason for this is that he is increasingly master of his own individual

situation. He is, however, occultly involved in the difficulties and the problems of the group, and of that totality of groups which we call humanity.

The initiatory process between the first and the second initiations is for many the worst time of distress, difficulty, realisation of problems, and the constant effort to clear himself (as it is occultly called), to which the disciple is at any time subjected. The phrase stating that the objective of the initiate is to clear himself is perhaps the most arresting and illuminating of all possible definitions of the task to be undertaken. The storm aroused by his emotional nature, the dark clouds and mists in which he constantly walks and which he has created throughout the entire cycle of incarnated living, have all to be cleared away in order that the initiate can say that — for him — the astral plane no longer exists, and

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theory or dream. It will be seen as an immutable structural fact in nature upon which foundation all higher existences must, in large measure, stand, and on which the sub-human kingdoms depend for their own progress. So, the entire Planet waits for man to discover himself as the present key factor in planetary evolution.

Love and Perfection

The Piscean age, up to and including the twentieth century, toward the end of which now all the world's convulsive motions are coming to a head, may be regarded as the seeding period of the spiritual principles and ideas — focused upon love — initiated by the Christ at its beginning, His way having been prepared by earlier avatic light, guidance and revelation. The harvest will be reaped in the Aquarian age. The many promising sprouts, now having broken ground the world over, indicate that the harvest can be a good one, if mankind proves itself ready for some truly heroic and collective effort to raise itself to the next higher plane of evolution where it can finally become acquainted, in full consciousness, with its higher self through the door which is the soul.

The father of the entire human family who, through his disciples and helpers, guides and stimulates but does not coerce, giving each of his children the chance to wake up to his opportunity and destiny — and fight for it if need be — cannot but ally himself with the time dimension as we know it. Anything that is worthwhile, thorough, and meant to become perfect, must be slowly and carefully built up step by step, forever separating the chaff from the wheat. And the commodity God deals in is perfection, nothing less. Perfection is nothing if not contributed to by all facets and values of total life, internal and external, brought to eventual harmonious functioning union. It is to be self-realised and self-evolved by mankind amid, and by means of, the stirring complexities in the vastness and variety of human experience — both good and bad turned good. It concerns the evolution of our whole planet, a great living entity in whom each of us has his appointed, yet non-separative, immortal place. All evolutionary motions, forces and motivations lead to ultimate divine working harmony between all planetary parts, including the parallel deva kingdom. At that still remote time we, as a living planet, can join the family of the sacred ones in our solar system.

Concluded

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that all that remains of that ancient and potent aspect of his being is aspiration, a sensitive response to all forms of divine life and a form through which the lowest aspect of divine love, goodwill, can flow without impediment.

From the larger point of view, it is this struggle to clear the world atmosphere which will confront humanity after the first initiation, so close at hand today. You will see, therefore, why the Christ must come at this time, for he is the one who presides at the first and second initiations, and it is his coming which will indicate that humanity has taken the first initiation, which will confirm and consolidate the work done and which will inaugurate the world cycle and period in which the task of reorganising the emotional and psychic life of humanity will take place; this period will release the energy of goodwill and thus automatically bring about right human relations.

Emotional Polarisation

As regards humanity as a whole, polarised as it is in the emotional nature, the effect of this sixth ray is potent in the extreme. Its energy has been playing upon men ever since it came into incarnation, and the last one hundred and fifty years have seen that potency become extremely effective. Two factors have enhanced this effect:

1. The sixth ray of idealism or of devotion is the ray which normally governs the astral plane, controlling its phenomena and colouring its glamour.
2. The stream of energy, coming into our planetary life from the constellation Pisces, has for two thousand years conditioned human experience and is peculiarly fitted to blend with and complement this sixth ray energy and to produce exactly the situation which is today governing world affairs.

The united activity of these two great streams of cosmic energy, playing upon and through the third planetary centre, Humanity, has created the unique condition in which the race of men can stand before the planetary initiator, the Christ, and under the focussed stimulation of the Hierarchy, pass through the appropriate initiation.

It should here be remembered that the masses of men can and will take the first initiation, but that a very large group of

aspirants (far larger than is realised) will pass through the experience of the second initiation, that of the purifying Baptism. These are the people who express the essential qualities of ideological recognition, devoted adherence to truth as sensed, profound reaction to the physical disciplines (imposed since they participated in the first initiation many lives earlier) and a growing responsiveness to the aspirational aspect of the astral body; this aspiration is occupied with reaching out towards contact with and expression of the mental principle. This particular group in the human family are kama-manasic initiates, just as those taking the first initiation are physico-etheric initiates.

It is the activity of this sixth ray which has brought out into the light of day the growing ideological tendencies of mankind. These world ideologies (of which there are many present in the world today) are created by a triple reaction to the two streams of energy mentioned above:

1. The unfoldment of the mental principle in mankind during this Aryan Age has forced desire into the form of great mass concepts; these unitedly are governing the mass tendency towards mental unfoldment.
2. The steadily growing soul influence, working like a leaven on the astral plane, has lifted kama or desire out of its purely self-centred focus, and brought in a new and hitherto unexpressed group emotional consciousness; this leads the fused emotional nature of men into great ideological mass expression, still selfishly expressed and impelled as yet by emotional excesses, but indicating new and better goals. These goals will assume clearer and more desirable outlines when the second initiation is undergone by the world aspirant.
3. The influence generated by the Shamballa energy which has, for the first time, made direct contact with Humanity, is producing an emotional vortex in which old ideals and institutions are seen divorced from their hitherto controlling glammers, thus permitting the new and better ideologies to emerge in the consciousness of the race.

Preliminary Testings

All these factors are responsible for the world situation at this time; great ideologies, potent groupings of workers and thinkers dedicated to the changing of the old order, and massed efforts to end separativeness are all present simultaneously. The essential etheric world unity (of which the telephone, the radio, and the airplane are the tangible

expression) is swinging vast groups of men everywhere into united emotional activity, thus creating those preliminary testings which ever precede initiation, and by means of which those capable of taking the second initiation are today passing.

I cannot here enlarge upon the various ideologies which are presenting themselves to the world of men—impulsed by the Hierarchy, precipitated into the human consciousness from the mental plane by the new group of world servers, implemented by the energy of the sixth ray, by the dominant Piscean energy and by the organising energy of the incoming seventh ray, and responded to emotionally by the masses of men focused on the astral plane. To all intelligent observers, this ideological situation is clear; it is a needed and preliminary stage to the creation of the new world order; it provides a point of crisis and the required point of tension which will enable those aspirants who are ready today, in their thousands, to pass through the experience of the second initiation and to undergo the purification of the fluid emotional nature in the baptism initiation. Through this experience the karmamasic aspirant will be in a positive and spiritual condition to bring about (on the astral plane) those fundamental changes, rearrangements and readjustments which will bring that level of planetary consciousness into line with the immediate divine purpose: the manifestation of the kingdom of God.

The work of sixth ray energy, the result of the long cycle of Piscean energy, and the impact of the incoming Aquarian energy will bring a potent transformation in the watery realm of the astral plane. The symbol of that plane has ever been water—fluid, stormy, reflecting all impressions, the source of mist and fog, and yet ever essential to human living. The Piscean age, now in process of passing away, is also closely related to this plane and to the symbol of water; it fixed in the human consciousness the realisation that 'men are as fishes, immersed in the sea of emotions'. Aquarius is also known by the symbol of water, for Aquarius is the water-carrier. The sixth ray will bring together all these energies in time and space: ray energy, Piscean energy, Aquarian energy and the

energy of the astral plane itself; this again produces a vortex of force which is invocative of mental energy; it is a controlling factor, which has plunged humanity into a tumultuous awareness of clashing ideologies, which has precipitated a reflected vortex in the world war, and which is responsible for the present crisis and point of tension. This critical point of tension will enable groups of aspirants who—having passed through the first initiation—can undergo the baptism experience, again a word identified with water. Simultaneously, large masses of men will take the first initiation and in the house of bread stand before the Initiator.

The coming Christ will therefore initiate two groups of aspirants within the near future and in preparation for his coming; it is the closer approach of the Christ and of the Hierarchy of masters to humanity which is implementing the initiatory energies, which is crystallising the ideologies present today in the human consciousness, and fostering—if I may so express it—the latent ideology of the kingdom of God.

Individual Baptism

As regards the individual initiate who is to undergo the initiation of the baptism, the effect of sixth ray energy upon his nature is easily apparent, owing to the extreme potency of the second aspect of the personality in the three worlds, his astral body or nature. In the early stages of the impact of sixth ray energy upon his emotional nature a perfect vortex of force is generated, his emotional reactions are violent and compelling, his glammers are intensified and controlling, and his aspiration steadily mounts, but is at the same time limited and hindered by the strength of his devotion to some sensed ideology. Later, under the influence of an increasing soul contact (itself the second aspect of his essential divinity), his emotional kamic and aspirational nature becomes quieter and is more controlled through the agency of the mind; his alignment becomes astral-mental-soul. When this state of consciousness has been achieved and the waters of the astral body are quiet and can reflect the beautiful and the true, and when his emotions have been purified by intense self-effort, then the disciple can step into the baptismal waters; he is then subjected to an

intense purificatory experience which, occultly speaking, enables him 'for ever to step out of the waters and be no longer in danger of drowning or of submergence'; he can now 'walk on the surface of the sea and with safety proceed onward towards his goal'.

The effect of sixth ray activity upon the mental nature is, as you may imagine, a tendency — first of all — to the crystallising of thought, a reaction to imprisoning ideologies, and a fanatical mental adherence to mass ideals, with no understanding of their relationship to the need of the time or to their intended creative aspects. Later, as the disciple prepares for the second initiation, these tendencies are transformed into spiritual devotion to human welfare and to a one-pointed adherence to the Plan of the Hierarchy; all emotional reaction to the Hierarchy of masters fades out, and the disciple can now work without being hindered by constant astral disturbances.

The effect of sixth ray energy upon the integrated personality of the disciple can only be described as producing a condition wherein he is definitely astral-buddhic in his nature; gradually his one-pointed emotional effort towards orientation to the soul makes him 'an aspiring point of tension, oblivious of crisis and firmly anchored in the love which streams forth from the soul'.

Let me sum up what I have said anent the effect of the sixth ray energy:

1. The energy of the sixth ray produces two major results:

- a. An embryonic realisation of the will nature which determines the life of the initiate.
- b. A pronounced conflict between the lower and the higher self. This reveals to the initiate the ancient conflict between the emotional nature and true realisation.

This brings about a basic reorientation of the life of the initiate and of humanity as a whole.

2. In connection with humanity, the effects of the sixth ray are as follows:

- a. The development of a tendency to clarify the world atmosphere, thus releasing the energy of goodwill.
- b. The production of a condition wherein the race of men can take either the first or the second initiation.

- c. The sudden and powerful emergence of the world ideologies.
- d. The basic transformation within the astral plane itself which is producing points of crisis and a point of tension.

3. In relation to the individual initiate, the sixth ray produces:

- a. An acute situation wherein a vortex of force is generated.
- b. In this vortex all the emotional and ideological reactions of the aspirant are intensified.
- c. Later, when this subsides, the initiate's alignment becomes astral-mental-soul.
- d. There takes place, in connection with his mental vehicle, a crystallisation of all thought and a fanatical adherence to mass idealism.
- e. These tendencies are later transformed into spiritual devotion to human welfare.
- f. The personality becomes definitely astral-buddhic in nature and expression.

An Important Opportunity

You will see, therefore, how immediate and important is the opportunity confronting humanity today. Vast numbers of men will take the first step towards the unfolding of the Christ consciousness and thus pass through the first initiation. This often (I might well say usually) takes place without the conscious realisation of the physical brain. This first initiation is — and always has been — mass initiation, even when individually registered and recorded. Thousands of aspirants in every country (as a result of conscious effort to understand) will stand before the initiator and undergo the baptism initiation; bread and water are the symbols of these first two initiations; both are basic essentials for life in the physical sense, and are equally basic in their implications spiritually; this the initiate knows. These two initiations are the only two of significant importance at this time, owing to their relative immediacy.

It is the return of the Christ which has brought these subjective spiritual tendencies of mankind to the surface and made these two initiations possible; it is the activity of the seventh ray of Order and of the sixth ray of Idealism which has generated the tendency in humanity towards the white magic of right human relations. They have fostered the trend to ideological control of the human consciousness. It is the passing out of the Piscean age with its type of energy,

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Part 1

The Elements as

Modes of Relationships

The Dynamics of Astrological Symbolism

by Marcia Moore

*I am owner of the sphere,
Of the seven stars and the solar year,
Of Caesar's hand, and Plato's brain,
Of Lord Christ's heart, and Shakespeare's strain.* R. W. EMERSON

The following article initiates a series intended to present certain fundamental principles of astrology to the interested layman, as well as to astrologers concerned about the *modus operandi* of their art. The zodiacal signs, planets, houses, triplicities, and quadruplicities will be analysed as modes of relationships. That is to say, separate elements will be considered not just as discreet entities, but as continuous strands in a web of intricate design. Together they weave a fabric of forms and functions representing the seamless robe of the universe itself.

The zodiac is man's most ancient symbol of this transcendent unity within which each interlocking part achieves significance, not according to what it is, alone and separate, but only in terms of the way in which it is orientated toward every other part and to the whole which brought it forth. Only through these ever-renewed creative relationships does the light of meaning shine, and all activity proceed purposefully toward a greater end. This is the lesson astrology has to teach — simply because it is the lesson of life itself.

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and the coming into power of the Aquarian age (with its potent purificatory energies and its quality of synthesis and universality) which will make the new world order possible. It is, therefore, apparent that the opportunity confronting humanity has never been so promising that the corporate relation and fusion of all these energies makes the manifestation of the sons of God and the appearance of the kingdom of God an inevitable happening in our planetary life.

FROM A TREATISE ON THE SEVEN RAYS, Vol. V.

MUCH has been written of man's unique place in the universe — as though his two-legged race had been set apart from the rest of creation to sit proudly, albeit precariously, astraddle the ultimate pinnacle of progress. He is said to represent the veritable acme of God's creative endeavour, or in the more pragmatic terms of natural selection, to be the fittest to survive nature's cold war of adaptation to an alien world.

But further inspection of this protozoa-that-made-good, our much vaunted *homo sapiens*, shows his posture today to be one not so much of triumph as a desperate clinging to a perch that heaves dangerously beneath his clutch and threatens to tumble him sprawling into the primeval slime not so very far below. One then wonders if man is indeed riding the crest of the wave of evolution, or does he sometimes feel more like the last, most tremulous echo of God's long lonely cry into the void. Such splendid isolation seems a sad price to pay for his alleged superiority. One wants to take him aside, give him a good shake, and say:

'You, small humanoid, so sure and self-sufficient, do you fancy you are now alone?

'Or can you picture how beneath your feet the curve of earth stretches unbroken in every direction until at last it circles back upon itself? Can you see how, beneath this surface, plants reach out to one another in an embrace of intertwining roots? Even under seas and cities land continues subdued, while in every country place the dark earth breaks forth in a tumult of growth, pushing up into the vegetable and animal forms that flourish on its crust. All have risen from this nurturing

soil to feed upon each other's substance, returning only to be resurrected in another guise, intermingling through endless cycles of flowering and decay. This is our heritage, our common earth given for all to share, and which all must share to live.

'You too are part of this.

'The fluid that bathes every cell of your body is the same primordial water that once was lapped by tongues of dinosaurs, glistened from golden spires of legendary cities, and fell on forests now crystallised in coal and diamonds. Soon it will rise again transformed, angular as icebergs or soft as summer clouds. So all-pervasive is this watery element that if you could tint the atoms of liquid in a glass red, and pour it into a stream, in a few years time any liquid you drank anywhere on earth would contain at least a few of these red atoms.

'All sentient creatures look to the sea as their ancestral home, and are in essence sea dwellers still, since save for a dead layer of skin, feathers or fur, every cell depends for nourishment upon the saline fluids that soak it through. And to the consoling sea all must return again, dissolving individuality in its encompassing depths, that the evolving species of life may emerge refreshed and renewed.

'You too are part of this.

'The air that swells your lungs with invisible power and purifies your bloodstream comes to you from the lungs and bloodstream of scholars and idiots, the man you would not deign to touch and the one you could not. Some of it was once part of the substance of Nero, and of Christ, and links you similarly with every person, plant or animal that ever breathed. You may despise the condemned murderer, yet you share the same air, drawing it gratefully into the innermost recesses of your body. What has been his, is now yours, and still belongs to best and worst alike.

'Air also unites through the words you speak, the sounds you hear, and by the light in which all objects stand revealed — for this is the great medium of communication. In a sense it is life itself for the first breath

signifies the moment of birth, just as the universe is said to have been born of the first divine utterance which echoes through eternity. "In the beginning was the Word . . . World without end."

'You too are part of this.

'Fire also is omnipresent, the energy that drives everything possessed of motion or motive. It sparkles through remotest reaches of the solar system with that vitality which sends the planets spinning in their orbits. Yet it can not for a moment be cut off from its source, the sun, any more than the glow of a lamp can be severed from the flame that sent it forth. Nor can that lamp shine for itself alone. Its very nature demands that it be projected forever outward, scintillating through the vast depths of the universe. Indeed, if the sun were to blow out you would never even know it, so quickly would the spark of your own little life be extinguished.

The concept of absolute zero, that is to say of substance devoid of the fiery element, is unimaginable — sheer chaos. To speak of altogether inanimate or dead matter, without vibratory force or any innate capacity to respond, is a contradiction in terms absurd as the image of a frozen flame. Without the energy of heat and light there can be nothing to be made known, nor any way of knowing, since it is now a scientifically demonstrable fact that matter and energy are but two sides of the same atom. Matter is simply clotted or congealed energy, bottled up radiation. Fire, then, is that radiatory power that animates the cinemascopic forms that flicker across the screen of space and time. It is the power to be and to become.

'And you too are part of this.'

The Quintessence

It is only in theory, however, that the elements of nature can be so easily separated into these four complementary principles, or modes of relationship. Actually they represent aspects of the one eternally self-transforming, self-regenerating etheric substance which is their quintessence. This mysterious fifth element is a synthesis of the lower four, just as the peak of a pyramid is

the meeting place for the four sides which it binds into a solid whole.

Within this dynamic flux each higher element endeavours to raise and redeem those less subtle than itself. The sun's fire interfuses air, water and earth, with its vital radiation. Air mixes with water and earth, for without oxygen in the soil, and water, neither plants nor fishes could survive. Similarly the earth itself must be constantly watered if it is not to become a lifeless desert.

The same hierarchical structure of the four elements may be pictured in reverse fashion to show how each one raises and transmutes the one below. Thus water dissolves earth, air vaporises water, and fire burns on air. That the process should transpire in this order seems also logical since water rests on earth, air on water, and the sun, source of fire, is higher even than the atmosphere. Later it will be seen how the same order holds for their psychological and spiritual correspondences.

Acting together, then, these elements are the givers of life and all vitality. But this is true only as they are free to circulate and intermingle. Earth alone is but sterile rock, sand, or clay. Water that flows nowhere quickly becomes either stagnant or a dead sea. Air shut too long in a cave will poison any occupant, while a sun-beam confined in a box supplies little light. Throughout the kingdoms of nature these immortal essences combine in a plethora of configurations made meaningful not by what each one is in itself, but rather in the quality of the relationships each one bears to each.

It is true, of course, that modern scientists count about one hundred distinct varieties of chemical elements which singly or in combination have been said to be the building blocks of the universe. But these jots of matter of varying atomic numbers are now known to be less solid than was once imagined. They are not ultimate particles but rather constitute systems in which one to one hundred negatively polarised electrons circle concentrically about a positive nucleus. The nucleus itself is composed of protons and neutrons which in turn are but charges of energy whirling through infinitesimal spaces.

Circulating Energies

Any object can, therefore, be analysed right down to its own vanishing point. Dissection into its ultimate constituents merely proves that there is no dense matter in the universe but only these minutely organised electrical currents journeying across the immense vacancies within atoms, planets, suns or galaxies, each of which in turn is separated by enormous distances from the rest of its kind. Atomic physics has thus become the most schizophrenic of the physical sciences. Having penetrated the innermost depths of matter, investigators are now coming out on the other side to face a wonderland of circulating energies in place of the once reassuringly solid surfaces of things.

What has been proven by all this is that nothing, absolutely nothing, exists in utter isolation. At the roots of the material universe there are but systems of particles definable only in terms of their place and function within the larger organisation — or organism. We can not understand the true nature of anything except insofar as we know the manner in which it reacts to various other kinds of things in terms of its location within the whole. The circle completes itself as scientific analysis now demands resynthesis of the dismembered extremities of the universe within the context of the larger purpose within which they 'live and move and have their being'. Only then can their true nature, which is their true meaning, be known.

It is, therefore, as underlying principles of relationship that the four elements, which form the corner-stone of modern astrological thought, remain as valid concepts today as in the time of the Greek, Empedocles, who was first known to have formulated this quadripartite system of correspondences. Literally and symbolically they are the living substance out of which nature evolves her myriads of wondrous and shining masterpieces. They constitute the four systems or methods of organisation to which all entities are subject. That this process is as valid on psychological and spiritual levels as on the material physical level, will be shown in the following articles in this series.

As It Is In Heaven

by Milton Mayer

'... the white boy became so infuriated that he struck a Negro boy in the face with the tyre chain. The Negro boy kept walking ...'

WE Americans are a faithless people, and the rest of the week betrays the one hour on Sunday when we go through the perfunction of proclaiming our faith (or hire men to proclaim it for us, and to visit our sick, and to bury our dead). And those who skip the perfunctory hour include most of the Americans who concern themselves with social justice.

Why are we faithless? The concerned because they are persuaded that the Church as a whole is the agent and apologist for social injustice — or at best its silent partner. The unconcerned because they are so enchanted with the works of their own hands that they cannot imagine the necessity for Man the Maker to have help. Man himself is God, and the earth (and now the heavens) manifest his handiwork.

But this faithless American, concerned or unconcerned for social justice, would be faithless for the same reason the Second Century Christian was already faithless: he would not mind adoring the Cross if only he didn't have to carry it too. If only his faith did not require works which in turn require the surrender of force to suffering for the sake of the redemption of the enemy one loves. If *this* is faith, when all experience proves that the enemy 'doesn't understand anything but force'.

True, the faithless man is uneasy in his dependence on force. He knows that the enemy does not even seem to understand force. (You hate and kill the criminal, and crime increases.) He knows that force is at least as often on the side of injustice as it is on the side of justice. He knows that force

even in a just cause affects its user so that he sees the face of the evil-doer in the mirror.

He knows these things. But he sees no other way. And this is why he is faithless. The way of the faithful — to love and to suffer — not only has no chance of achieving social justice but penalises the just man and hands the unjust their victory on a platter. And so the American (like the Russian) has gone on shedding blood and depending on the whip, the club, the dirk, and the pistol, on the chain, the lock, the bars, and the handcuffs; uneasy in his dependence but triumphant in his argument: there is no other way.

And in this melancholy case he arrives at the end of the age of violence. If there is no other way now to get what he wants — social justice, say, or liberty, or security — then there is no way at all. They used to say that you could do anything with a bayonet but sit on it; now you can do anything with a hydrogen bomb but use it.

Absolute violence — enough to destroy everything and incapable of destroying less — turns out to be absolute impotence. Gerhardt Burckhardt, the German physicist who plays with mathematical projection, says that a one-hour attack with present fire-power would leave one billion dead 'and casualties would be roughly equal among those who were at war and those who were not'. The nuclear weapon became obsolete on August 9, 1945.

'There is no alternative to peace,' says General Eisenhower. But if there is no alternative to peace, and if there is no other

way than violence to achieve social justice, then there is no way to achieve social justice at all, and surrender is as inevitable as it is ignominious; for the enemy believes (or is always believed to believe) that there *is* an alternative to peace and is capable of using it. So the age of violence is at an end, and it is not a matter of win, lose, or draw, but lose, lose, or lose — *unless the faithless are wrong and there is another way.*

With the unconfessed (and perhaps undiscerned) recognition that violence is ended, the faithless American had gone on talking about using it to put out 'brush fires' abroad; controlled doses of archaic forms of violence to protect the outer margins of the Free World dictatorships, or to save Congo's uranium, Cuba's sugar, or Salvador's coffee from the enemy. But even as he talks, he knows that *violence and control* are incompatible concepts; so he just talks. The 1941-45 war was the last one the faithless American will positively enjoy. And if you don't enjoy it, and can't survive it, violence is dead.

So the faithless American has to retreat to his last unprepared line of defence: if you can't use violence abroad any more, you can still use it at home. You can make laws to achieve social justice (or whatever you want) and monopolise archaic forms of violence in the police who enforce the law. Then you have a police action, with one police force in Mississippi or two in Korea.

A People of Faith

But down in the deep dark American South there has been all this time a people of faith. They were not good or great people, and their faith failed them on Saturday night; but on Sunday their faith was strong again. And even in their secular societies like the NAACP they began their meetings with an invocation and ended them with a benediction and cried out 'Amen', and not 'Pour it on,' when the speaker spoke of liberty. Backward people, to whom the supernatural was more tolerable than the natural.

They had been slaves, and were still slaves, for the measure of slavery is not law but dignity. They had been black heathen, and their Christian masters had given them

Christ. They liked this Christ. They liked him because he was the only freedom they could imagine. Above all, he spoke to their condition, for their condition was, above all, helpless to use violence as a remedy. Their masters may have understood something other than force — but at least they understood force and had a monopoly of it and had no need of Christ.

The history of slave revolutions, with violence a monopoly, was unexceptionable. If there was any way at all, there had to be another way. The Christians' Christ had another way, and the heathen black half-understood it. To win anything at all when you were powerless — a slab of sowbelly or a handful of collard greens — you had to love or pretend to love and make the master sorry for you. So the 'happy' Negro — the patient, wheedling Uncle Tom and Aunt Jemima — was born.

But their understanding grew as their slavery continued; and as their slavery continued their faith was not beguiled by their understanding. Gradually their outward condition improved, by force of the white man's law in Washington and his violence supporting law. But his law and his violence were in Jackson and Montgomery and Baton Rouge, too, and they were closer home and much, much surer and less gradual.

Gradualism?

There was nothing wrong with gradualism for a patient people, except that the white man, even in Washington, decided what was gradual and what was not. And when he wanted to be elected to Washington, the gradual became imperceptible and the promises transparent.

There were a few new laws — and a new interpretation of an old one by an unelected court — and years and years of commissions and reports and conferences. But there was something else. There was faith in God, who was always on the side of the helpless and whose power was greater than all violence and whose son had promised emancipation from indignity: *Neither bond nor free, neither Greek nor Jew.* If emancipation had been less gradual, the Negroes' faith might have

waned like the white man's in the face of progress. But it was gradual.

There was something else. Blacks could vote now, if they could register. If there were enough of them up North who could register and vote some day, a candidate for President would have his brother phone a white judge in the South and advise him to let one of their leaders out of jail.

But that was still a kind of violence, called democracy, where the majority elected the lawmakers and enforced the laws and did anything they wanted to the minority; coerce the judge by telephone or put the Nisei in concentration camps in an 'emergency' or even amend the Fifth Amendment (and any other). That couldn't be the remedy for the minority. Nor was it Christ's way at all, and even the illiterate among the black minority, the Gullahs, for instance, had heard of Christ's way, so ardent had their masters been to implant it in them.

There was something else. By and by little bands of grey-flannelled angels came to strengthen their faith and their hands, from the North and even from the South; from the Fellowship of Reconciliation and the American Friends Service Committee and especially from a still more obscure organisation called the Congress of Racial Equality. These people preached Christ's *technique* and told the marvelling blacks that Christ's technique might even be the way to achieve social justice within a living black man's lifetime.

There was something else. Through no fault of his own — his history, too, had been hard — the white Southerner loved violence. A Jew could reason with a Nazi easier than a black could reason with a Southern white. When the black man's faith was weak he was tempted to say of the Southern whites, 'They don't understand anything but force'. But when his faith was strong he saw that they half-understood something else: the white Southerners, themselves oppressed, held fast to the facade of the Church, the mumbo-jumbo of an almost emptied faith. Even when they hated and killed, they burned a Cross. And the black man saw that there might be a chance some day — just an outside chance,

but better than no chance at all — that he could touch the Southern man's heart in the name of Christ.

The Law Broken

Last spring, when three hundred and fifty Negro students were arrested in Orangeburg for sitting down at the lunch counters, the governor of South Carolina said: 'They think they can violate any law, especially if they have a Bible in their hands'. Maybe they can. Maybe anyone can if he has enough faith. So they prayed and prayed — hadn't their Christ himself prayed in the garden? — that their courage to suffer be fortified and their faith not fail them when they were clubbed and spat upon; for if their faith failed them they would return evil for evil and be destroyed. And when they had prayed and prayed, they broke the law.

Many men have broken the law; John Brown, Al Capone. But not like this. This wasn't civil disobedience. This was non-violence. And the law struck with all its violence, and with its volunteer janizaries. The law-breakers were clubbed and whipped, hosed and burned; and Martin Luther King knew it and had known that it would come to pass, and he said, 'We must fill the jails'. And they filled the jails and did the hardest thing of all: they blessed them that cursed them.

And the lunch counters opened, unsegregated.

One by one the lunch counters opened — all the lunch counters of the four major variety stores organisations in 112 cities in the course of the past eight months. And the Southern whites had all the violence on their side in support of all the laws, good laws against trespass, loitering, obstruction of traffic, incitement to riot, criminal anarchy (in Louisiana), and conspiracy to interfere with trade (in Tennessee).

And when the clubbing was over the Southern whites were left with their broken laws in their hands and the lunch counters open; and their lawful violence was as useless as the lawless violence of the world at the end of the age of violence.

What then? The whites sat down at the lunch counters with the blacks as if they had never done anything else. There has not been a report of violence at an unsegregated lunch counter. Last month the chain store managements reported that there had been no loss of business since integration. The question is not, Who lost or won? but, What lost or won? Liberty won, and violence lost. The 'cake of custom'—the 'Southern way of life'—crumbled the instant the law was non-violently violated. And six years after the violent enforcement of law in the schools, the Southern way of life fights on to the end; it can cope with violence.

And now the pattern is set—Christ's technique all the way and everywhere—at the parks and the beaches and the libraries and the movies and the voter registration desks and the real estate offices and the employment agencies and the hotels and hospitals and buses. And the schools. Has the black man found the way to soften the white man's heart? The Army, the Navy, and the Marines have found the way to soften his skull, the way of civil war at home and the end of the world abroad.

Non-violence

Those who rejected non-violence as politically irrelevant were always the faithless, including those who, rejecting it, rejected Christ while they professed him. Those who told the pacifist that they respect his view—but, did not respect his view. And if they admitted that it was relevant in India because the British were civilised, they were the same people who called the white Southerner (or the Nazi or the Communist) uncivilised. He who rejects non-violence now has got to reject it because it is christian, not because it is ineffective.

'Face the fact,' he has always said, 'that self-preservation is the first law of nature, including human nature.' And of superhuman nature? 'Ain't no such animal,' he says. But there is. It takes more than a self-preserving human nature to fear injuring more than injury, killing more than dying, and disgracefulness more than disgrace. It takes a super-

nature, which comes to even the most blessed of men only in their greatest moments; and it comes from the supernatural. 'If you're afraid you'll fight back,' the students told each other in the South, 'then you're not ready.'

They don't call it a movement; they call it the Cause. They had a purpose in life all the time. Now they have a way to achieve their purpose. And in the North, where the young had no purpose in life, and where disillusionment with a rotten time was entire, 'this issue appears to have aroused the present campus generation as have few others.' (This from the *New York Times*.) 'We were waiting for leadership to come from the South,' says Martin Smolin, a member of CORE at Columbia; from the most benighted people in the benighted South.

This opportunity of the Southern Negro to witness to his faith has not been perfect, because he is willy-nilly there seeking his own; and love seeks not its own. But he knows this because he knows Christ. He knows that it is the white student—Northern, but especially Southern—who sits there with him and seeks not his own who has the perfect opportunity. Will the Negro's present experience prepare him to participate when the perfect opportunity comes to him?

Will the black man, after he redeems us from the racism in our hearts, help redeem us from the money in our hearts and the indifference in our hearts and the war in our hearts? We are waiting for leadership to come from the South, and to come soon and help us overcome the cold pogrom racism of the North, the hatred compounded by the hypocrisy that keeps the Northern black man from knowing where he can sleep and eat and where he cannot.

'I think this is being engineered by the Communists,' says Harry Truman of the sit-ins. The Cause is a Christian cause among a faithless people with a perfunctory routine of faith, of non-rational people among rational people whose reason has come to a dead end. And the Jim Crow Church is silent still, like the press and the public forum and the President.

(Contd. on p. 88)

The Travel of the Soul

Three: Five: Seven: Steps

by E.K. — E.D.R.

The square, the triangle, the circle and the point at the centre are symbols which veil reality.

IN the accompanying chart lies much revelation, as we study the spiritual potentialities of man. It is the symbol of the outer and visible form which hides or veils reality in the square, the triangle, the circle and the point at the centre. The point, God, the most high, the great architect of the universe, lives and 'is'. He also expresses himself as the grand geometrician of the universe, founding the worlds on number and the word, and by him the worlds were built. In the symbol of the circle we have twelve units, or twelve constellations, which encompass the perfect triangle of the trinity — electric fire, solar fire and fire by friction. From the point emanate the three aspects of man, the five-fold senses and the seven liberal arts and sciences, or the constitution of man on the cosmic physical plane.

The three steps are concerned with the trinity of deity as it reflects itself in man and his three vehicles — physical, astral and mental — and we find the same triplicity in the persons of Peter, James and John, in the spiritual triad. In the scriptures Christ refers to three friends, which stood for the three aspects of his nature. It was upon this integrated, focussed and consecrated personality that the transfiguration made its impact and produced revelation. Throughout the biblical story we find many triplicities concerned with the soul's experience, such as Shadrach, Meschach and Abednego, the three friends of Daniel, and the three kings, Kasper, Melchior and Balthazar at the cradle

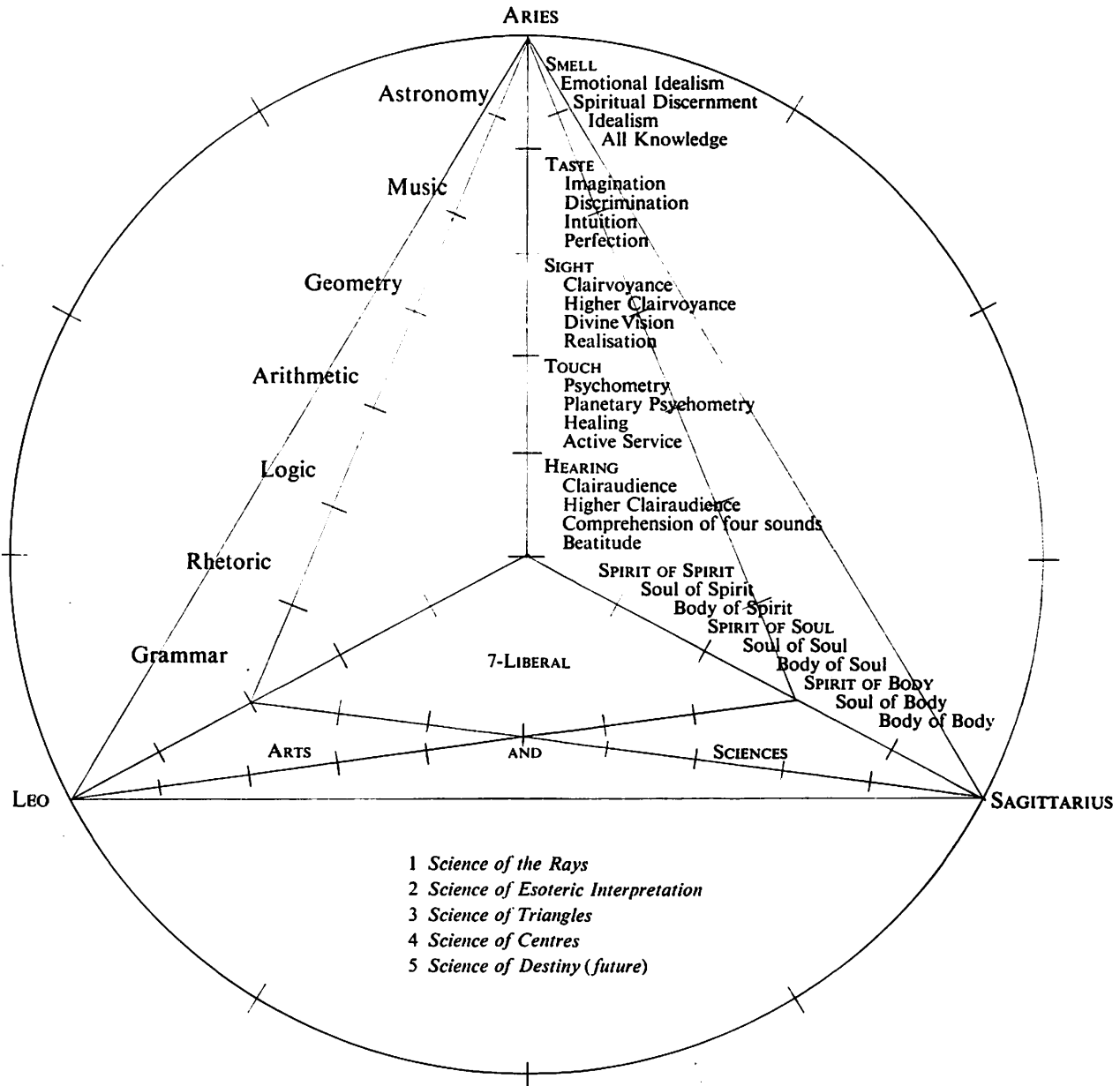
in Bethlehem. In an ancient teaching we find that when man has reached the point of development in his three-fold lower nature where the master within is ready to be liberated, the rebirth takes place, resulting in the death of the lower nature.

The number five is that of the scientist, working under the fifth ray of concrete knowledge. Knowledge is related to the ajna centre. Therefore five centres in man are rapidly awakening. In the new age, science will investigate the five senses, also super-sensory perception, working in the tangible and the intangible worlds. References to the five senses, which must become five-fold, are found in *A Treatise on Cosmic Fire*. When man has learned silence and obedience he comes under the jurisdiction of the second aspect of the trinity, the divine consciousness of divinity and its power, of which Christ was the outstanding example. It is brought about through developing consciousness, which is the light in every man.

In the Bible (*1st Samuel, 17-49*) we read that David, the soul, had five stones with which he slew Goliath, the personality; they were said to sink upon his forehead (ajna centre) and he, Goliath, fell upon his face to the earth. Slowly, through the use of the five senses and with the passing of time, man will begin to live, to develop awareness, until the time comes when he is ready for a definite expansion of consciousness and for initiation.

THE TRAVEL OF THE SOUL

Three : Five : Seven : Steps



The seven steps have relation to the seven spirits before the throne of God, which constitute the building forces of the universe. They also have their reflection in man, and are the agents of his activity and instruments of his will. We also rub elbows with seven types of souls, in and out of incarnation. Through direction the man progresses symbolically through the seven liberal arts and sciences until he can be qualified as 'skilled in action':

- | | | |
|---------------|-----|-----------------------------|
| 1. GRAMMAR | ... | Understanding of speech |
| 2. RHETORIC | ... | Art of speaking |
| 3. LOGIC | ... | Distinct ideas |
| 4. ARITHMETIC | ... | Numbers |
| 5. GEOMETRY | ... | God geometrisers |
| 6. MUSIC | ... | Heavenly spheres |
| 7. ASTRONOMY | ... | Strength, wisdom and beauty |

In the new age, the greatest of all sciences will be recognised:

1. Science of the Rays
2. Science of the Esoteric interpretation
3. Science of the Triangles
4. Science of the Centres
5. Science of the Destiny (future)

In geometrical symbology we find abstract symbolism, the higher mental, which is the lowest point of the spiritual triad.

Referring to the rays, we find that:

Rays 3 and 5, Saturn and Venus, are active upon the

Path of Discipleship. 5 and 7, Venus and Uranus, are active upon the Path of Initiation.

Three divine expressions of reality rule the world: God the Father, God the Son and God the Holy Spirit, and have their reflection in man, each aspect being triune. As the chart indicates, man's three bodies, the five-fold senses and the seven before the throne of God are related.

- | | | |
|-----------------|-----|---|
| SATURN, 3rd RAY | ... | God the Holy Spirit
Instinct to Intellect
Active Intelligence |
| VENUS, 5th RAY | ... | God the Son
Intellect to Intuition
Love — Wisdom |
| URANUS, 7th RAY | ... | God the Father
Intuition to Inspiration
Will |

The 3rd ray governs the Earth, a non-sacred planet, which is related to Saturn, a sacred planet. It is interesting to note that 3-5-7 are power numbers.

For additional information see the following:

- The Light of the Soul*, pages 322-337.
- A Treatise on White Magic*, pages 139, 146, 237.
- A Treatise on the Seven Rays*, Vol. I, pages 132-134.
- A Treatise on the Seven Rays*, Vol. II, pages 584-586.
- A Treatise on the Seven Rays*, Vol. III, pages 215-216.
- A Treatise on the Seven Rays*, Vol. IV, page 333.

(Contd. from p. 85)

But for the first time in post-revolutionary American history the great political parties endorse law-breaking, in their late platform planks on the sit-ins. For votes, you say; cheap votes. These Kennedys and these Nixons, Catholics, Quakers, what have you, call for more violence and praise non-violence; denounce lawlessness and support law-breaking; cry up order and approve of holy dis-order. If for cheap votes, they buy the cheap votes dearly, for they promote the end of the age of the violence on which their authority, and their uneasy country's, rests.

In hoc signo. 'It is the beginning of new things,' says Lillian Smith. Or the discovery of old. Four hundred years before Christ, Socrates of Athens said, 'We ought not to retaliate or render evil for evil to anyone, whatever evil we have suffered from him'.

Four hundred years after Socrates, Christ said it 'as one having authority'. We have denied the authority of philosophy and of faith, of man and of God. What if we were to heed it? What if the Negroes of America—the people to whom Christianity was given and who used it—were to show the whites another way at the end of the age of violence? What if America became a Christian country? What would the Russians do then?

Reprinted from the January 1961 issue of the *Progressive* by kind permission of the Editor. The *Progressive*, a magazine of liberal views founded in 1909, is issued monthly in the U.S.A. from 408 West Gorham Street, Madison 3, Wisconsin.

The editors of *The Beacon* recommend this periodical to its readers. Subscription prices: U.S. and foreign — one year \$5; two years \$9; three years \$12. Trial subscription (for new subscribers only) - ten months \$3.

THE FORERUNNERS

by Blodwen Davies

John Amos Comenius
1592-1670

An international system of education, developed in joint conference by broad-minded teachers and educational authorities in every country, is today a crying need and would provide a major asset in preserving world peace . . . Much greater care will have to be given in picking and training the teachers of the future . . . When the young people of the future . . . are civilised, cultured, and responsive to world citizenship, we shall have a world of men awakened, creative, and responsive to a true sense of values . . . this integration is not possible for every student . . . all can be trained in the science of right human relations and thus respond to the major objective of the coming educational systems . . . It is difficult for modern man to conceive of a time when there will be no racial, national or separatist religious consciousness in human thinking. It was equally difficult for prehistoric man to conceive of a time when there would be national thinking and this is a good thing for us to bear in mind.

FROM EDUCATION IN THE NEW AGE.

AS the contingency in human history becomes more clearly defined in these years of crisis we turn to the origins of some of our circumstances which are culminating today in the alternatives that confront us.

It has been said that at the time of re-appearance, it will not be the field of religion that will preoccupy the Christ, but the fields of education, government and economics. Certainly the mass mind is ready for some new light on the problems these present. Concern over the dilemmas arising in these areas has worked down to every local school board, to every one who marks a ballot and to every home maker. Human consciousness is reaching out to authentic sources for new ideas and ideals. We look back to the founders of modern education, political parties, and systems of economics for clues to our immediate quandaries. How did our forebears turn the tides of history?

Sometimes changes in human society come by indirection. When gunpowder was invented in China and introduced into Europe some five centuries later, feudalism was its major victim, for mercenary troops with guns soon replaced the knight in armour. With the breakdown of feudal consciousness came the Reformation and with it the demand for education for all people. Emancipated men

dared to dream of democratic government, of better living conditions, so trade expanded, political parties were born, economics changed, and all flourished in a new nationalism. The seventeenth century was a hotbed of experimental ideas. And it is there we find the Czech philosopher, John Amos Comenius, organising the ideas that underlie our own attempts at developing human potentialities through education. We have not achieved all of his ideals but we are still attempting to meet his fundamental challenge in order to prevent the disaster which faces us if we fail.

Comenius wrote a hundred and forty books and pamphlets on education. For two centuries after his death most of them were all but forgotten. Then there was a great revival of interest in his ideas, and Comenius Societies were founded to study his work, to translate and re-publish his books, and to make use of his wisdom. Now he is recognised as the spiritual godfather of Unesco.

Hierarchical Mission

Comenius bears the hallmark of hierarchical mission. In the 15th century, the Hierarchy, the servers of the race, in council laid out a programme to prepare humanity for the new Aquarian age. Among other things, they decided that 'minds of men must be made widely and generally active and the entire

level of human intelligence must be raised'. Two centuries later there was still no specific philosophy of education to carry out this plan. Small children began with Latin, flogged into them, dreary year after dreary year, in schools that Comenius called slaughter houses of the mind.

Comenius was the son of a miller and his wife, members of the Bohemian Brothers, Czechs who dearly loved their native land. Their religion stemmed from the teachings of non-conforming Christian refugees who had taken shelter in Bohemia, as one historian says, 'a full two centuries before Huss'. Often in the crusades against those who resisted papal power, they literally went underground to live in caves, many of them man-made, which still exist in many parts of Europe. They lived simply by New Testament teachings.

Born in 1592, he was still a small boy when he lost his parents. In a Bohemian Brothers' school he was taught manual skills, because of their belief in the dignity of labour. When he entered a Latin school at sixteen he was old enough to be critical, and soon was planning to write his ideas on the reform of education.

His first attempt was a Czech Thesaurus. The Roman church and the German rulers were determined to wipe out the use of the Czech tongue and all but succeeded. This book was, in time, the means of restoring Czech as a modern literary language. All his writings were in Czech and later translated into Latin. It seemed as though early in his life he conceived the mission he was to carry out, and his basic principles and ideas were clearly defined.

Comenius became both a preacher and a school teacher. He married and settled in a little Bohemian town and became the father of two children. This was a period of deep and satisfying happiness, in home, school and church. By the time he was twenty-seven this world was destroyed. The Thirty-Years' War began in Bohemia and the Brothers practised non-resistance. His town was razed, his wife and children died. The Counter-Reformation

to wipe out Protestantism reduced the population of Bohemia from four million to eight hundred thousand. Comenius went into hiding and lived secretly in the forests for ten years. Finally, even that became impossible and he was driven over the border into Poland.

Educational Theories

Yet all the time he had been thinking and writing, loyal to his trust of ideas. In Poland he again became preacher and teacher to the refugee church, and published his books on educational theories. They brought him renown, and his text books, with illustrations woven into the subject matter, were so popular that one book, *Orbis Pictus*, was translated into twelve European languages, and into Arabic, Turkish, Persian and Mongolian. Though not the first illustrated text-book, it was the first in which the pictures were basic to the conception.

There had been many contributions to educational reform before Comenius and he knew them all. What made him the great innovator was the organisation of his material around universal principles and his use of material from all the world to produce a fully developed person. His basic theories combined the religious life, in which he was steeped, with the new vision of what science and scientific method could do for humanity. He said that knowledge comes to us by three channels, the senses, the intellect and divine revelation. He claimed that if the balance was maintained between these three factors, error would cease. He made room in his educational theory for the realism of experience, the scientific attitude and the creative intuition.

All education, said Comenius, must be based on love, on a happy relationship with the teacher, and on pleasant classroom surroundings. All elementary education must be in the native language of the child. This was a long way from the blood-spattered schools where children were not infrequently disfigured or even crippled for life. His educational philosophy carried the student right through from what he called the Mother School, conducted in the home, to university.

In spite of the years in hiding, his humble teaching jobs, before he was fifty Comenius was so famous throughout Europe that in 1640 he was invited to go to England to create a College of Universal Knowledge. Again misfortune dogged him, for in England he found revolution brewing and the plan abandoned. A philanthropist, Louis de Geer, asked him to go to Sweden to reform the school system. Again the project was revoked, but he found a friend and patron in de Geer.

Meantime, the Bohemian Brothers had elected him their bishop and called him back to Poland. They were a purely Czech religious body and he was to be the last bishop, for the Brotherhood was suppressed. Nearly a century later it was revived as the Moravian Brothers, a German movement. Settlers in Pennsylvania founded the towns of Bethlehem and Nazareth. But the old order ended with Comenius at its head.

As Bishop Comenius he was asked to go to Hungary to set up a school on his own principles. But there was not enough backing, not enough teachers or text-books, and after a few years the school came to an end. Then, near the age of 65, in a new persecution, he again became a homeless and penniless wanderer and set out for Holland. He found his old patron had died, but his son, Laurence de Geer, was a rich merchant in Amsterdam, and he received the old scholar in his father's name. He provided him with a home and the means to publish in one great volume, *The Great Didactic*, the substance of all his 140 publications on education.

Comenius settled down to edit and translate into Latin his life's work, and in 1657 the famous book appeared.

Love of Learning

All education, he said, depended on a love of learning. 'Every one who is born a human being should be educated.' What matters most is to lead men from the known to the unknown. First of all it is essential that all young people of both sexes learn to read and write. No one should be prevented from pursuing wisdom and cultivating the mind. In *The Way of Light*, written in London, he advocated a world university and in another manuscript, lost for nearly three centuries, he

outlined an institution, now embodied as Unesco, for international collaboration on education, the arts and sciences. He advocated a great human assembly, a community of minds and knowledge, in the cause of peace. He had a central vision of enlightened humanity in a peaceful, federated world.

Three hundred years after *The Great Didactic* was published, at the 1956 conference of Unesco in India, the seventy-nine nations represented voted unanimously to honour the event by publishing, in 1957, a memorial volume of his work. In the November 1957, *Unesco Courier*, his story was told. There is a Comenius Institute in Prague, and a Museum in his Czech birthplace.

This man, who originated the modern science of education, was a humble man, of plain dress, who walked all his life in the light of his faith in the universal brotherhood of man and the unassessed potentiality of every human being. Living in an age of terror and unspeakable cruelty and fanaticism, nothing could shake his loyalty to his vision. Man, by his dedicated effort, his love and his intelligence, could re-create human society — not by force, but by faith.

Where is he now? Somewhere in the new group of world servers, John Amos Comenius must be at work for the right of every child in the world to an education to fit him for the new age, and for that synthesis of knowledge that will realise the ancient dream of a peaceful and fruitful world where the real purposes of human life can be pursued. Today the whole world of education, East and West, is in ferment and out of this ferment will come the leaders of the Aquarian age.

Modes of Relationships

*An important new series of articles
about the dynamics of astrological
symbolism starts on page 79.*

As A Little Child

by John R. Haberman

Simplicity and humility are the requirements for entry into the Kingdom of God. The Soul has this simplicity and yet it has a deep wisdom independent of the reasoning mind. Childlike wonder is another essential for entry into the Kingdom and this may help us to accept the unexplainable.

THE esoteric student is constantly faced with the danger of becoming lost in a maze of occult technicalities and details, which would make erudition on concrete mental levels the goal rather than the acquisition of the transcendental faculties of the Soul. The beginning student, for instance, when confronted with the full set of books by the Tibetan and Mrs Bailey, is inclined to think that he is facing a task of comprehension somewhat on par with memorising the entire *Encyclopaedia Britannica*. In addition, there are whole libraries of books by other esoteric writers, and esotericists, interpreting esotericists *ad infinitum*, as well as a multitude of authorities in the various exoteric fields which together go to make up a complete understanding of humanity's problems in the world today — scientific, historical, religious, psychological, sociological, economic, political, and just plain news reports.

The essence of all this the student must attempt to comprehend, and he may well be lost if early in the game he has not found the key. That key is the spiritual intuition, which can weave the gnarled and twisted threads of detailed knowledge into a beautiful pattern of esoteric truth. The intuition reduces conflicting details to the common denominator of utter simplicity. Thus it is said that great minds simplify, while little minds merely complicate.

Entry into the Kingdom

It was of simplicity that Jesus spoke when he said: 'Verily I say unto you, whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.'—*Luke 18:17*.

This statement has usually been interpreted to mean that we must enter the Kingdom by means of blind faith alone, based on emotional devotion and without any exercise of the mental faculties, which have often been considered detrimental to an understanding of spiritual truth, so-called. But esoteric science cannot recognise any such dogmatic position.

What then did Christ mean? Surely he, the Master of all the Masters, knew what he was talking about.

Let us apply the same method of interpretation to this statement of Christ as to his other parables and illustrative stories when used in an esoteric sense. He often employed some common object of the physical plane, such as a vineyard or a fig tree, to represent a higher correspondence in the spiritual world. And he himself indicated that this was what he meant in discussing the children, as given in the version of Matthew:

'Take heed that ye despise not one of these little ones: for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven'—*Matthew 18:10*.

Here indeed we have the esoteric clue which leads to the truth. For Christ was speaking of the soul, the solar angel, which in early childhood has not taken full control of the lower life but is occupied with the things of its own plane. At that time the face of the soul is still oriented towards the monad, the individual's father in heaven, and this state persists until such time as the integrated personality proves sufficiently interesting and

powerful to attract the soul's attention and can become the vehicle for its energies.

Therefore, Christ was speaking not only about little children but about all of us who are the little ones esoterically speaking, referring to those who are in the stages of training for the first and second initiations. He used a small child as an illustration because a child's mind is still relatively undeveloped from the angle of brain consciousness, and the child is governed largely by instinct. But that lower instinct, operating on etheric and astral levels, has its higher correspondence on soul levels — the spiritual intuition, sometimes described as the instinct of the soul, because of its simplicity yet tremendous depth of wisdom, and because it does not depend upon the logical reasoning powers of the concrete mind.

'Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven,' said the Master of all the Masters.

Mind and Soul

Simplicity and humility — such are the requirements for entering the kingdom of God, the kingdom of Souls, or the fifth kingdom in nature. Yet these qualities may be applied equally as well to the developing mental powers as to blind emotional acceptance. The latter has had its day and has not effected the desired results. The time has come to let the perceptive powers of the soul, working through the mental faculties as applied occultism, take the centre of the spiritual stage. Those who use this latter method are more truly following the practice of Christ and His disciples, whether working outwardly in Palestine long ago or on the inner planes, as the Spiritual Hierarchy, they still work today.

Although the heart approach of the mystic has its necessary and rightful place, the true esotericist approaches the soul via the mind. The proper sequence is from intellect to intuition. The Tibetan informs us:

'May I say therefore to students that their main objective is to become aware of the soul, to cultivate soul consciousness, and to learn to live and work as souls. Until such time as their use of their apparatus

becomes voluntary they would be well advised to train their minds, study the laws governing manifestation, and learn to include all that which we now cover by the word 'higher' — a misnomer, but it must suffice.

'Second, when the use of the subjective instrument becomes voluntary and a man knows how it should be employed, when he is using it, and can discontinue its use or resume it at will, then his whole status changes and his usefulness increases. Through use of the mind, humanity has become aware of the purposes and employment of the physical apparatus. Now through use of a still higher faculty, which is characteristic of the soul, he enters into voluntary and intelligent control of his instrument and learns to understand the purposes for which it exists. This higher faculty is the intuition.' — *A Treatise on White Magic*, by Alice A. Bailey, page 166.

When we proceed from the complexities of intellectual knowledge into the simplicity of intuitional understanding, do we not indeed become again as little children?

The new age into which we are entering may be described as a time in which nothing is found to be impossible. The old crystallised concepts of the Piscean era are crumbling and when still clung to are found woefully wanting and productive of nothing but chaos, illusion and negation. In the crumbling of the old and the failure to comprehend the new lies the crisis of our time.

In facing the future we need not only all the knowledge which we can command, but we likewise need to regain that indescribable sense of wonder which is characteristic of little children.

Importance of Simplicity

In simplicity, humility and wonderment let us cross the frontier of the emerging Kingdom of God. Thus we may be enabled to view the interesting panorama of events which occurs daily and evaluate them without trying to settle anything permanently.

We are constantly faced with the intuitive labour of resolving complexity into simplicity. The detail and complexity of *A Treatise on Cosmic Fire* is amazing, yet the whole thing can be reduced to one simple statement — that the one life manifests through an infinitude of forms.

Even the casual reader of this deepest of all esoteric books will easily become convinced, because of the discussion of devas and elementals, that esotericists believe in fairies, certainly in angels. And he would not be entirely wrong, although these mysterious lives appear in quite a different light than that of the superstitious legends of the past. This is indeed difficult ground for the modern materialistic intellectual to traverse.

Foolish superstition? Or are there really other forms of life which have escaped the notice of eyes focussed for so long on the outer things of the world that they are blind to the secret wonders which the ancients knew?

Fear of Unknown

In humility and simplicity children sense the unexplainable, even though because of the element of mystery they are often afraid. What was it made us fear the dark woods when we were children? Grown-ups tried in vain to convince us there was nothing there but trees. Were we not afraid because we sensed a strange livingness there which we did not understand?

High in the Great Smoky Mountains on the border of Tennessee and North Carolina there is a hidden, mystic glen, inhabited by the stillness of the ages, yet a stillness full of sound. There giant trees, the last survivors of the forest primeval, stand silent sentinel against the world. Their mighty branches shield a roaring mountain stream of clearest crystal.

Let the occasional hiker or fisherman who strays into this dark mysterious place beware lest he lose some of his smug reliance on the facts of science. It would be a deaf and dumb man indeed, climbing up the wild glen with

the music of the stream ringing in his ears and the breath of the ancient forest alive in his nostrils, who would not admit secretly to himself that he has heard voices.

The mountain folk, who were in these mountains before the Government moved them out to make a national park, would be the last to deny it. They had their own prophets who listened to the voices in the mountains. Likewise, this was sacred ground to the Cherokee Indians, who like primitive people the world over cherished a belief in those mysterious beings whom the Hindus call the devas. Under different names, they were known long ago among the Norsemen, the Irish and the Highlanders of Scotland.

If the modern religionist and materialist is inclined to scoff, let it be remembered that highly educated men also scoffed at the birth of a certain babe in a manger in Bethlehem; yet simple shepherds and fishermen recognised him for what he was and became his followers.

It was he who said, 'I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and has revealed them unto babes'.

It is not considered wise or prudent today to express a belief in any form of intelligent life other than the human on this planet, or even to believe in life on other planets, although comprehension of this latter fact is beginning slowly to dawn.

But when science has discovered that there is intelligence even in the atom, who then may define the impossible?

When the Christ finds His focal point on earth, it will be in the nature of a tiny heart centre through which the love energy of the Hierarchy can persistently flow.

BOOKS AND PUBLICATIONS

Man: The Bridge Between Two Worlds. By Franz Winkler, M.D. Harper and Brothers, New York. 251 pages. \$5.00. Hodder and Stoughton, London. 266 pages. 21/-.

In the first chapter, 'A Personal Note', Dr Winkler indicates one of the dominant themes of his book: 'Healing — and who of us is not in need of it — depends on a process of inner activity, a process involving not only the intellectual part of man but his whole being'.

He goes on to speak of modern man's great interest in psychology, showing the recognition of a need for self-knowledge. But Dr Winkler sees a certain danger here, and writes: 'Since it is believed today that a healthy self can best be attained by a study of pathological deviations, psychiatry has gradually assumed a leading rôle . . . I do not believe, however, that its methods can actually uncover the roots of the emotional agonies of modern man . . . Every human being has to bear his load of suffering, frustration, and unfulfilled desires. Yet, three decades of medical experiences have taught me that this load will cause neuroses or emotional disaster only to the degree in which a person has lost his innate sense of purpose and meaning in life'.

This book deals, however, not only with the individual but with the illness of our time. One may ask what approach a physician takes towards the problem of cause and cure for this illness, and how he will apply his insights to such subjects as crime, the cold war, nuclear weapons, and international relations. The answer is suggested in the author's own words: 'How can we hope to discover the root of the evil and thereby gain an indication for its cure? Although innumerable books have been written on this subject, there seems room for one springing entirely from one man's efforts to cope with the actual questions and psychological problems of people under his care; for in the small world of an ordinary man may be found the germs of the countless conflicts which determine the fate of whole civilisations'.

It becomes evident that to Dr Winkler the solution lies in the human being himself — not outside. This note is sounded forcefully when he writes: 'But, fortunately, the illness of our time is not incurable, and the remedies for it are available to all . . . Neither moral exhortations nor religious sentimentality can meet the needs of our age. Modern youth, increasingly imperceptive of intangible reality, seeks to fill the vacuum within with all the thrills and pleasures of an otherwise meaningless existence. Against this madness born of spiritual starvation, only one remedy remains: resuscitation and training of the dormant faculties which alone can convey a sense of purpose and the certainty of a spiritual reality'.

The aim of the author, then, is to clarify what is meant by those dormant faculties and point out the means of awakening them. In the chapter on 'Training

in Intuition' we read: 'The answer to military aggression is armed strength; the answer to false ideologies is truth. But truth, religion and freedom cannot be perceived by our physical senses; they are real only to immediate experience, to an inner vision which, for lack of a better word, we have called intuitive perception. This gift, long fallen into disuse, must be reawakened today by conscious effort'. And again he declares: 'Man not only *can* but *must* develop his God-given faculties of intuition if he is to protect his sanity and orientation under the present onslaught of materialistic madness'.

Intellect and Intuition

In defining his terms in the chapter on 'The Three Dimensions of Reality' he says: 'If we call the sum total of sense impressions perceived by man his 'outer or sensual experience', we may call all that has no tangible source, 'inner or intuitive experience'. The type of thinking best suited to deal with the world of the senses is analytical intellect. The spiritual activity connected with inner experience may be called 'intuition'.

In the same chapter he states: 'Actually, the history of human consciousness could be rewritten from the viewpoint of man's attitude towards these three aspects — the intuitive, the sensual, and the bridge between them: his ego. During the classical eras of some nations, especially of ancient Greece, there were great personalities, the artists among them in particular, who knew that human culture must rest on these three facets of reality, which find their expression in religion, science, and individual freedom'.

Further expanding this subject, and suggesting means for training the weakened intuitive faculties, Dr Winkler writes on 'The Evolution of Consciousness and Its Reflections in Legends', 'The Human Self Between the Creative and the Created', and 'Training for Truth'.

The author acknowledges his debt to the teachings of Rudolf Steiner, and speaks of the strong influence they have exerted on his approach to psychology. 'Thus full credit had to be given to them before proceeding to suggestions which stem from personal experience . . . One thing seems certain: intuitive training has become the prime necessity of our time. Quite apart from its value for cognition, it has proved effective in cases of neuroses, addictions, and criminal instincts which, heretofore, had seemed hopeless. Intuitive self-training is a matter of common sense, and accessible to all who seek it. Its basic rules are indeed so simple as to inspire little belief and enthusiasm in those whose hearts are set on miracle drugs for the spirit.'

Although the esotericist will be familiar with many of the ideas in this book, he cannot fail to be impressed by the way Dr Winkler applies these ideas in a practical and constructive way to various areas of living. For the person still unacquainted with these concepts,

the book may well sweep away the compulsion to believe that materialism is going to solve all problems, and awaken him to the need of searching in another direction.

Finally, whether one agrees with the author's conclusions or not, 'the willingness of the reader to study rather than to scan the contents of the book' should itself have beneficial effects. Dr Winkler comments clearly on this possibility: 'If some, or even most, of the views presented here are rejected, it will not matter too much, for by then the mental exercise should have achieved some of its desired effect: the heightening of the reader's awareness of his own elusive self.'

ZELLA HOLMES

Myths, Dreams and Mysteries. By Mircea Eliade. Harvill Press, London. 18/-

This is not a big book — only approximately 240 pages of text — but it is an important and valuable book that deserves to be read by all seriously interested in human affairs.

About his work the author says in the foreword to the English translation: 'The central theme of the present work is, in fact, the meeting and confrontation of the two types of mentality which might be called, for simplicity's sake, the traditional and the modern; the first being characteristic of man in archaic and Oriental societies, the second of man in modern societies of the Western type'.

This subject has been dealt with from within the field of religion and it is stimulating to find a worker who, when writing, knows how to keep within the framework of his chosen field. The author, however, reveals clearly his deep understanding by pointing out every now and then, when something has been left a little vague, in which other field the reader should search for the answer. Wherever possible he also offers his own findings, for what they are worth, for the consideration and possible help of other workers in fields.

One of the outstanding values of this book is the infectious optimism in practically every sentence. When the author talks about the modern man's anguish over death — one is reminded of another writer's words: 'You must all learn to look upon death as an act of restitution; when you can do this it will take on a new light and true meaning, and become an integral part — recognised and desired — of a constant living process'. By presenting information about myths and dreams from people all over the world, the author also gives substance to the belief in — one humanity.

Throughout the book we are presented with the archaic realities proving the truth that the West (and presumably Humanity as a whole) is facing a new and tremendous opportunity — indeed, as the author says of the anguish of modern man: 'This is the great initiatory trial; it is the entry into the labyrinth . . . it is the great fear that paralyses the neophyte at initiation, when he is swallowed by the monster and finds himself in the darkness of its belly, when he feels

himself being torn to pieces and digested, in order to be re-born a new man'. It is because of this new opportunity that it is so important for modern man to relive the myths and restore the mysteries.

In the psychological field, Dr C. G. Jung has pointed towards the same need in many of his writings; and in the esoteric field this same subject has been explained and presented in the writings of Mrs Alice A. Bailey, who in one of her books says: 'The Hierarchy, through the group of world workers now in the process of formation, is seeking to externalise itself, and to restore the mysteries to humanity to whom they truly belong'. From within the framework of the field of religion, M. Mircea Eliade also points to the need for the restoration of the mysteries as active factors in the evolution of man.

Each page is bursting with the amount of information that it contains. Many of the pages are like seed-thoughts giving the keys to many of the closed doors in many other fields. No matter within which field the interest of the reader is to be found, this is a book which repays reading and close study. And for the esotericist it is an invaluable book for his bookshelf, always near at hand.

BENT E. HANSEN

For Review

We acknowledge with thanks the arrival of the following books:

THE FUTURE OF MANKIND
by Karl Jasper

EINSTEIN ON PEACE
Edited by Otto Nathan
and Heinz Norden

LANGUAGE OF THE SELF
by Frithjof Schuon

We hope to include reviews of these titles in future issues.

A Focal Point for the Christ

THE establishing of a nucleus of persistent energy, spiritually positive, is the constant task of an Avatar; he focuses or anchors a dynamic truth, a potent thoughtform or a vortex of magnetic energy in the world of human living. This focal point acts increasingly as a transmitter of spiritual energy; it enables humanity to express some divine idea and this in time produces a civilisation with its accompanying culture, religions, policies, governments and educational processes. Thus is history made. History is after all only the record of humanity's cyclic reaction to some inflowing divine energy, to some inspired leader, or to some Avatar.

God is love is the fact anchored in material substance by the Christ, focussing the basic planetary energy and quality.

*From the point of Love within the Heart of God,
Let love stream forth into the hearts of men.
May Christ return to Earth.*